721 789 at me and raised his brows, saying, "Ah, but you are forgetting the kekuatan adjaib. It was not a matter of men alone." I am accepted as one who can appreciate the magical things. In this case he was pointing to "those intangible factors which mean so much in warfare."

842 There are no limitations on the number of children in a family. There is not even a conflict here with the church. He did say, however, that they know or think they know a medicine (at least he has heard that some women know about this) which might limit the number of children a woman could have (or did I say this?). Anyway, it is unthinkable.

[644] [534] The bigger the family the better it is. A big family, ama or suku makes its members cocky. As Roy says, he is a member of Hurint, the biggest sib here, and he would like to see the so and so who would try anything on him. He would have to settle with the group. Thus numbers mean strength all along the line.

162 178 165 758 The average size of the family here is about eight individuals. Formerly, about fifty per cent of the children did not grow up. Now they nearly all live (I doubt this, but evidently the change has been so dramatic with the introduction of modern medicine and cleanliness that it seems this way). I asked why, and they at once said new medicines and cleanliness.

355 368 178 Women do most of the upbringing. The father, for example, just looks on once in awhile. The mother is the crux, as well as other women. Later on, boys learn to work from their father and girls learn their tasks from their mother. The only change in all this is the school and church, especially of course the former.

581 178] There has been no significant change in the concept of a "suitable man or wife." So little has the pressure for mere existence lessened that appearance and looks are minor. First of

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581 all it is a matter of proper behavior and secondly one of good work. There are no taboos [565] on interclass marriages. Note that slave descendants are placed in the system. Above all they do not want a lazy mate. The rank is the same for both sexes: behavior, work, and personal appearance. As the guru said, "How in hell could we have clothes if the wives were not always weaving? We can buy shirts and pants only rarely, as money is dear. Therefore, they must weave sarongs, etc." It is a simple necessity. I said, "Well then, as long as a girl is a good worker and is well behaved, you would like to marry her even if her face is like that of an animal." This literally raised the roof, and all of them laughed, including the flat-faced but attractive daughter. "Oh well," they said, "if she really has a face like a monkey, that's a different thing." They are absolutely adamant, however, that mere prettiness is not enough. If a girl is very attractive, but is bad on other points, no one wants her as a mate. They might like it, but they just can't afford it.

836 Roy said that nearly all women here are virgins at the time of their marriage (except the pairs who had sexual relations before, but these marry anyway). This goes for the men as well as the women. I asked what would happen if a man found that his wife was not a virgin. He said that he wouldn't make a fuss about it, but that the "marriage would probably not be happy." These little indications show me that there must be a lot of fooling around to give him any chance to answer at all.

585 The only marriage ceremonies here are those
177 of the church, and they are of recent origin. There is no native marriage ceremony here. This must be very unusual in Indonesia. There is not even a ceremonial meal.

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842 family." This shows [a] the belligerent nature
181 of these people and [b] their distrust of most
[578] other people). Girls are good for weaving, house work, and for the bride price that they bring in. When I pressed the matter, they said that perhaps it was better actually to have a few more girls than boys, because of the money they bring in. This is different from Larantuka, and perhaps shows the greedy nature of these folk. They don't like all girls or all boys.

842 They have no knowledge or idea of limiting the number of children. As usual I told them about birth control in the United States, and they were very much surprised. They seem to have heard vaguely that there may be some sort of medicine used to prevent having children, but they never think of using it.

163 They are unclear, but they think that the
178 average number of births per woman is between five and six. This may reflect the late marriage age here. Of these, three or four live (perhaps the population here is indeed relatively stationary). They think there has been little change in this regard, and this may be true, as it seems to be about as dirty and uncared for medically as it was before, or at least there has been no great improvement. They said that a great number of children die in infancy.

855 There was a chorus of agreement to the ef-
887 fect that the mother is the important one here. The father is away working all the time. Old women help in caring for the children.

584 There is no modern courtship. Intermediaries are used.

● 581 Although they do not like ugly women in a showdown, the ugly worker wins over the pretty drone. In fact, they think first about her skill as a worker and second in terms of her

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581 behavior. Looks are a mere by-matter. The same holds for women. They like good workers for husbands (men must keep at the gardens); and as far as I could see, that is about all. I wonder if men should be decent (I doubt that looks are thought of much if at all), as long as they work. These people are way beneath any aesthetic stuff in love (but it may be there in its own way!).

836 [848] They insist that there is not one case of a bastard in their memory. However, yesterday I got the impression that boys have a chance with, for example, widows sometimes. But evidently the girls just stay virgin. They hammer on this; it is and always was a one hundred per cent rule, and that a girl would try to fool on this is considered a terrific thought.

177 797 595 587 582 In the family the Catholics have tried to stop: (1) polygny (but this goes on), (2) levirate and sororate (but this goes on), (3) mother's brother's daughter marriage (they do this with more distant relatives in order to keep up the form). This is interesting.

789 753 [565] In regard to the nobility, I can get no reaction on ideas of magic power, and they say that even the Radja of Ende does not have any. They say that he is new anyway. He is just a big man from the Djari Djawa suku (but the radja must come from this, but I got the idea that Nggobe might get in too). I asked if maybe the mosa laki had any, and they said no. If they do not obey they just become angry, and it is better to stay on their good side as they control the land and they are the big men anyway. There is no magic punishment. Thus they are different even from Larantuka. The only things which have magic power are taboo places, for example, the rumah pemali, the grave-bone shrines, and the old ancestor places. Breaking such taboos can cause illness, and the

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584 178 whom they like. They always used and still use intermediaries for the approach. There is never a chance for much acquaintance before marriage.

● 581 276 In marriage the main thing wanted is a good worker, by both sexes. Secondly, they want good behavior and good nature. Looks are very unimportant for both. I notice this, and it may be a reason why betel mouths are of no consequence. But I do notice that the prettiest young women I see (the head guru's wife and the mandur's wife) do not use betel. Maybe they are beginning to think of their appearance a bit. I asked him if the men here think the guru's wife is pretty. He said not especially so. She happens to be a beauty. I said that in the United States she would be so regarded, and he seemed embarrassed at the whole talk. They evidently don't go into such questions very much if at all.

836 About ten to twenty-five per cent of the women here are not virgins at marriage, but he says, how can he tell? This is his guess. They do it in the dark. A girl can ruin her name in this fashion, but they do it secretly. If a bride is not a virgin, there is no fuss. He insisted that there is no special feeling about it, which seems a bit queer. He said that perhaps there is a bit more sex now, but he is very uncertain. About fifty per cent of the men are not virgins at marriage. There is not much sex with widows, mainly with those who are young girls. But there was a bit of talk about widows, and it seems that there are cases. If [848] a bastard is born, the mother looks for a husband. If she can't find a man who is willing to marry her, the children merely enter the girl's family. Cornelius[1] doesn't know of a case in Veol.

584 An adat wedding first involves an intermediary to sound out whether the marriage will be

[1] [i.e., the assistant--Analyst]